otherwise, sought suitable and happy matches for their offspring. Filial piety has, too, had innumerable worthy exponents. The loyalty of sons to parents and their solicitude for them in times of adversity—as, for example, when a humble peasant, a famine refugee, has been found carrying an aged father or mother on his back, wandering from *hsien* to *hsien* in search of food—have, fortunately, been a commonplace. In normal circumstances parents enjoy a serene old age, honored by all, with their descendants about them, and tenderly cared for as declining years bring physical weakness. In many a homestead successive generations have cultivated or supervised the cultivation of the broad acres of a landed estate, children have been taught to obey the Confucian standards, and intermarriages have made ties with similar families on neighboring estates. From these homes for generations sons have gone forth into the public service, winning degrees in the examinations and achieving creditable official careers, and to them they have retired in old age for a few quiet years before they have been gathered to their fathers, confident that their memory would be kept green by their descendants and their record emulated. In these households choice libraries have been gathered and transmitted and works of art have been collected. Frequently they have had establishments in the city, shut off by high protecting walls from the noise and dirt of the narrow streets. Often such a family has for a century or more maintained traditions of scholarship and refinement, combined with devotion to the welfare of the Empire and of the local community.

Some urban families have largely lost direct contact with rural

life, but the majority have kept their roots in the soil. The Chinese family seems to have been made possible largely by settled agriculture. Certainly it has owed much of its strength to the fact that China's economy is predominantly rural. The sentimental tie to the ancestral seat is very strong: in thousands of instances those whose immediate progenitors have lived for a generation or more in another province still reckon themselves as belonging to the province and the *hsien* of their forefathers.

It must not be thought that even the best Chinese families have escaped entirely the vicissitudes which in other lands bring sorrow and disintegration. Here, as elsewhere, sons have proved unworthy of the high traditions of their line, families with hon-